THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"He who in his heart of hearts reverences the Good, the True, the Holy—that is, reverences God—does not tremble at the apparent success of attacks upon the outworks of his faith. They do not move him whose soul reposes on the Truth itself." —ROBERTSON.

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TEACHING BY EXAMPLE.

REMARKS BY PRESIDENT CHARLES W. PENROSE, AT THE CONFERENCE OF THE DESERET SUNDAY SCHOOL UNION, SALT LAKE CITY, APRIL 7TH, 1912.

WE have a great deal of teaching by precept. I do not think there is any organization in the world which is blessed with so much good teaching as the organization called the Church of Jesus Christ of Latter-day Saints; and the Sunday schools connected with the Church, I believe, have more good teaching than any other Sunday school organizations. It is necessary that we be taught by precept. Truth, self-existent and eternal as it is, would be powerless unless it was presented in some form of expression, and the object of our Sunday schools is to teach the truth, so that the children, the young people, may learn the truth and also put it into practice.

Every precept and principle of the gospel of the Lord Jesus Christ is practical in its character. When it enters into the soul, it leads to good actions, to proper activities, to right doing as well as right thinking, and one of the objects of our Sunday School Union and the various societies or schools that have been organized in the different wards and parts of Zion is to train our young people in morality, in religious thought, in spiritual nature, so that they may understand what is right and be trained in the way of doing it.

First of all, it is needful that they be taught something about the true and living God. That is the very beginning of our religion

as it is taught to us in all the departments of the Church. Now, in order that faith in God may be properly taught, the teachers and those in charge of the Sunday schools must have that faith themselves. To attempt to teach faith in the Supreme Being without feeling the influence of that faith in the soul will not be very successful. In order to teach faith in God, the teacher must have it himself, and exemplify it in his deeds and doings and in the spirit and influence which he carries. And so in regard to every principle pertaining to the faith of the Latter-day Saints.

One of the duties that are taught to the children in the Sunday schools is that of punctuality and regular attendance. It is necessary in order that our Sunday schools may be successfully conducted that all the members of the school shall be present at the time appointed, whatever time that may be. It is good to have it uniform as far as we can throughout all the stakes of Zion; but whatever time is appointed for the assembling of the Sunday school, it is necessary that the members shall be present at that time, that they shall also be regular in their attendance, not coming to Sunday school on one Sunday and neglecting to come on the next, coming sometimes and staying away sometimes. The nature of the studies that are presented is such that they need to be there regularly and consecutively, that they may learn the lessons in their order as they are presented to them. Now, this is taught in the Sunday schools. A great deal is said about it when occasion requires; but those who teach punctuality and regularity of attendance should always be in their places at the appointed time. Teachers must exemplify in their actions, by setting this good example to the children, that they may value punctuality, that they themselves have got into the habit of regular attendance, and the superintendent of the Sunday school, if he carry out the instructions that the Lord gave in the rise of the Church concerning the leaders of the people, will be in his place at the beginning.

When the School of the Prophets was organized in the days of the Prophet Joseph Smith (as you will learn by reference to Section 88 of the Doctrine and Covenants), the Lord directed that the leader should be first in his place, and said, "Behold, this is beautiful." So it is in the Sunday school. If the superintendent is first in his place, that is beautiful; and it is a beautiful example to set to the officers and all the members of the school; and if he is always present at every session of the Sunday school, that is another lesson in teaching by example that will be valuable in the Sunday school.

Every teacher and officer of the school should not only be present, if possible, but he should be well attired; that is, neatly clothed and clean in apparel and in person, for this is an example that also should be set to the children, because we teach them by precept the value and beauty of cleanliness. Every teacher and every officer of the Sunday school should endeavor by the example

that he sets to make an impression upon the children which will be stronger in many cases than the mere teaching by precept. You know the old adage that example is better than precept. But when precept and example go together, then a powerful effect is produced upon those whom we desire to teach.

We teach the children to observe the Word of Wisdom, and it is considered necessary in choosing persons to act as teachers in the Sunday school that they shall be observers of the Word of Wisdom. That is right and proper. For how can the teachers consistently teach the children to observe the Word of Wisdom if they do not observe it themselves? And if they should attempt to teach it and the odor of tobacco or of strong drink is upon their persons, that will do more harm, perhaps, than the good that can be done by teaching the Word of Wisdom by precept, so *that* example is essential to proper teaching in the Sunday school.

We desire that our children shall exercise a kindly spirit one towards another. This also should be observed by those who teach them. There should be no bickerings among the officers or teachers in our Sunday schools. There should be nothing in the way of contention. They should be harmonious. If there are persons in these official positions who differ from each other on any point of doctrine or discipline, their differences should not be exhibited in view of the class, or exploited in view of the school. No expression should be used which would convey the idea that they are in conflict. They should be in unity of the spirit and the bonds of peace. They should also be courteous and kind and polite toward each other, not brusque in their ways nor coarse in their expressions, but should be kindly disposed and manifest kindliness and courtesy and goodwill in setting a good example before the children, and the force of that example will be found to be great.

It is absolutely necessary for the establishment and maintenance of virtue and honor and purity of character among the pupils that the officers and teachers and those that take the lead should be pure in heart, so that they may carry with them this spirit of purity which will shine forth in their countenances and surround them like a halo, so that when they move among the children the very atmosphere that is around them will be conducive to that which is good and pure and virtuous and holy. We have objections very often to the introduction into our common schools of persons from abroad, whose character we do not know; and it is a good precaution to have in our schools, so far as we possibly can, good and pure men and women who will not have any influence or leaning towards impurity or corruption or unvirtuous conduct, for the influence and power that attend the libertine are felt wherever he goes. He may be able to lead astray the innocent. The influence that he carries with him and the example thereof will be found to be evil, and sooner or later he will have to be ex-

pelled or his services dispensed with. Now, teachers in our Sunday Schools, as well as in our day schools, must be men of God, men of purity, men of prayer. They should be persons who pray in secret as well as in the family at home, and it should be understood that they are this kind of individuals, if we wish them to impress the pupils by the force of their example.

I believe that this community in which we live is endeavoring to teach by example the nations of the world—other societies and communities. I believe that as a people we are setting a pattern that is worthy the imitation of others. Of course we have our failings and weaknesses, like other people, which we have to overcome, and the teachers in our Sunday schools and the superintendents and others who are teachers of the people have faults which are very easily perceived, and it is our duty to endeavor to overcome them as far as we have the power, that we may be a perfect people and that the example we set, as well as the principles we teach, may be seen to be for the benefit of mankind. The Lord expects us to walk in obedience to His commandments, not only to learn what is right and true and teach it to others, but to live it, that it may be stamped upon our character, that it may be a part of our being, that wherever we go we may carry an influence with us that leads to righteousness, and thus teach by example as well as by precept.

I am very proud to know our young men who are called forth to be teachers of the world carry that kind of influence with them. They teach not only by precept, but by example. And I will say to our brethren and sisters whose sons are out in the mission field, that they are teaching not only by precept the principles of salvation to mankind, but exhibit in their lives that they have been called of the Lord and that He is with them. His Spirit shines upon their countenances when they stand up to defend the truth. His Spirit is with them when they go into the homes of the people and converse with them, and the example which they set is having its weight upon mankind. The time will come when, through the practice of righteousness, by teachers and by the people, this Church and kingdom of the living God which is being built up will be the admiration of the world, and Zion will arise and shine, and the glory of God will be seen upon her, and the reign of righteousness will be ushered in, and nations near at hand and afar off, through the examples that will be set by the servants and the handmaidens of the Lord, will be an honor to King Immanuel, and come forward to help to accomplish His purposes in the earth.

When we desire to set a good example to others, to teach them by example, we develop in our souls the good qualities of our nature, and we obtain power to repress those things that are in us which are contrary to the will of God, so that we become self-developing; we grow in grace and in the knowledge of the truth and its practice, and in trying to teach others and set them a good example

we grow ourselves up to Him who is our living head, who was the great exemplar. The influence of the example of Jesus of Nazareth, whose resurrection was celebrated this day, has been felt down through all the intervening centuries. Not only do His precepts find a place in the minds of honest people, people who desire the truth, but the examples He set of righteousness, of patience, of fidelity to the Father, of forgiveness to His enemies, of firmness for the right, of humility and of those traits of character which were exhibited by the Redeemer of the world and exemplar of mankind—the only perfect man who has dwelt upon this earth—I say, the influence of that example has had its effect upon the nations of the world down through all the centuries of time that have intervened. And now we must walk in His ways and keep His commandments, and pattern after Him in all our doings, and particularly in the Sunday schools where we work, set an example before the pupils which they will be impressed to follow, and so by precept and example we will lead them along in the path of right.

It is necessary in order that order and union prevail among the pupils in the Sunday schools that it should exist among the teachers. There should be no contention. We hear sometimes of disputes arising over points of doctrine, some of which are not essential, which need not be introduced, and need not be discussed—they are introduced in a spirit of contention, and cause angry feelings sometimes to be engendered in the bosoms of the contestants. That should be avoided. It is a very bad example to set to the Sunday school to have contention among its officials or among the leading spirits that are connected therewith.

The value of example I need not dwell upon in theory. It is like these motion pictures that are being presented which have such an impression upon the minds of the people who attend them. Every good thing for which he is known, the good deeds that he performs, the kindly spirit that he carries, the humility that he exhibits, the faith in God and in the religion that he has espoused—all this shines out in the character of the teacher. So, brethren and sisters, if you want to make a good, permanent impression upon the rising generation, give them good teachings by precept and set them such an example that you may not be ashamed of it when you appear before the bar of eternal justice and we shall see as we are seen and know as we are known.

God bless the Sunday schools of Israel. They are the best in the world, so far as I have seen in my travels among the nations. There are good Sunday schools abroad, among the various Protestant denominations particularly; but I do not believe that there is any Sunday school organization which will favorably compare with ours here at home. And the Sunday School Union, organized for the conduct of these schools throughout Zion, is composed of men whose hearts are set upon the benefit of the rising

generation, the establishment of righteousness and order and peace and beauty and glory, and the Lord is with them. God bless you, and help each one of us to do our duty while we remain on the earth, and set an example worthy the imitation of others, for if we do good ourselves and lead others to do good, Christ has said, great shall be our reward in the kingdom of heaven. Amen.

THE GOAL OF LIFE.

To attain perfection in any given line, one is under the necessity of combatting obstacles, both small and great, and gaining a decisive victory over them. We are here to take our allotted part in "the battle of life." We cannot hope to become proficient and gain distinction without consistent, unceasing effort. As has been truly said, "The race is not to the swift nor the battle to the strong, but to those who endure to the end." This can be very fittingly applied to the struggle for the great goal of eternal life.

Having been placed here on earth for this short period of probation, we each cultivate certain desires and ambitions which determine to a great extent the value and usefulness of our lives. Through the gift of free agency we have a choice of two paths which lead in opposite directions—progression and retrogression. In considering the motives which lead to a choice as between these two paths of life, we can scarcely imagine what inducements are offered to those choosing the downward path that would justify its selection.

If, on the other hand, we have the higher aim and desire to progress, there are laws we must obey and conditions we must meet. God has made the promise to all that through obedience to His commands we may enter His kingdom and enjoy eternal life and happiness. He has pointed out the way and made it possible for us to walk therein. "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." (II. Peter 3:9.)

It is our privilege to accept the gospel plan as it is presented to us, which is the only means of salvation. Having an understanding of the necessary requirements for obtaining the desired end, we must then use our agency and power in gaining it. With resolute determination and the aid of the Spirit of God we may all reach the desired goal. But all aspirants should remember that it is necessary to seek the Spirit of God and endeavor to follow its dictates always. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Our Heavenly Father is no respecter of persons, but willingly accepts the humble and faithful efforts of all His children. Peter,

while preaching to Cornelius and his friends, said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35.). We have learned that "The glory of God is intelligence." This means that all things elevating to the intellectual, spiritual or physical nature of man is pleasing to God. Ruskin says: "Mental supremacy is incommunicable; you will never multiply its quantity, nor lower its price."

Without considering in detail the unprogressive side of life, we see at a glance that Divine assistance and power is lacking. There is a clamoring for the momentary pleasures of life, which makes a secondary consideration of the eternal welfare of man. How simple and explanatory were the words of Jesus on the Mount: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6: 19-21.)

Thus we learn that our paths are strewn with both good and evil, bitter and sweet, pleasures and disappointments. The best way to rid ourselves of undesirable things is to supplant them with more noble ones. Salvation is the prize awarded for a lifetime of obedience and progress.

All who desire may attain to eternal life and joy. Meanwhile we should all take part in some movement which will afford us opportunities of doing good and enable us to contribute in some measure to the advancement of righteousness in the earth. It is only through such efforts that we can satisfactorily answer to ourselves the question:

> What hast thou wrought for right and truth,
> For God and man?
> From the golden hours of bright-eyed youth
> To life's mid span?

Wigan. NEWTON JACKSON.

Sympathy.—The highest genius predicts the most universal sympathy. A shut-up soul and a shut-up oyster are nearer the same level than the soul believes. One can be exclusive on small intellectual capital; but only broad, far-sighted minds can be inclusive. What we call lack of charity is usually lack of perception. If we knew more, we should love better. The Divine mind knows and loves all. From human nature's ever vocal Gerizim sounds the beatitude, "Blessed are the inclusive, for they shall be included;" and from the Mount Ebal of its malediction sounds the doom, "Cursed are the exclusive, for they shall be excluded."—FRANCES E. WILLARD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 1, 1912.

EDITORIAL.

A STRIKING PARALLEL.

THE similarity between the teachings of the Latter-day Saints and those of Christ and His apostles is so marked that all who impartially study them are convinced that they have a common Divine origin. The further we carry the comparison the more irresistible is the conclusion that we have the same identical causes and the same results in both cases. When we consider the gospel message as it is being proclaimed by the elders of Israel in many lands to-day, we clearly see that it is the same gospel that was preached by the apostles of old. If we further consider the means by which it is proclaimed, and those who have been commissioned to teach it to the world, we find the points of similarity to be very numerous. The reception that is accorded the gospel message in these days appears on a close study to be merely a re-enactment of the scenes and conditions that marked the history of the opening years of the Primitive Church. A brief examination of the main features of the latter-day work, and a comparison of the same with that of primitive times can hardly fail to impress an impartial investigator with the fact that the one possesses all the great characteristics of the other, and that both are of Divine origin.

The establishment of the Primitive Church was marked by a series of manifestations and revelations from God. The Son of God, setting aside His heavenly glories, left His Father's home above to come to earth to teach and work out the plan of salvation that had from the beginning been determined upon in the heavens. He brought to earth a full knowledge of that salvation from sin and its results that was promised to our first parents before they were expelled from the Garden of Eden, as a result of their transgression. The burden of the Savior's message was so new and startling that even the chief priests and the Pharisees, who were versed in the law and the prophets, could not believe or accept it, but became its bitterest opponents. The Savior and His apostles taught the principles and ordinances through which alone salvation could be secured by mankind. Notwithstanding the many predictions of a Savior's coming contained in the scriptures with which they were familiar, yet even the priestly leaders of

the chosen people of God made the fearful mistake of rejecting the Son of God and His message of salvation. The disastrous consequences of the same are clearly seen in the subsequent history of the Jewish people. Though many mighty works were performed by the Savior and His apostles—though many manifestations of Divine wisdom and power were given—yet all these failed to convince the people generally of the truth of the message they heard. The commanding authority and the power with which the gospel was proclaimed, so far from favorably impressing the chief priests and Pharisees, only tended to embitter them the more. The healing of the sick, the raising of the dead, and the clearest manifestations of the Spirit of God, failed to convince them of the truth.

The establishment of the Church of Jesus Christ in these latter days was similarly marked by revelations and manifestations from God. There existed as great a necessity for such things in these days as in the time of Christ. In those early days the priests and people alike were in comparative darkness, although they had the Old Testament scriptures to guide them. The chief priests, who should have been a continual source of Divine light and guidance to them, were themselves darkened and corrupt, and failed to see that Jesus was He of whom their prophets had so freely spoken. Yet they believed themselves to be the instructors and the guides of God's people, and regarded it as intolerable presumption that Jesus and His apostles should speak with an authority superior to theirs. Similarly, in our own times, there is a so-called Christian ministry, which believes that it represents God, but which is entirely in the dark as far as Divine guidance or inspiration is concerned. They even deny that there is any necessity for an inspired ministry in these days of enlightenment. As the priests of old interpreted the scriptures according to the traditions of the Jews, even so do modern ministers teach the people, not according to the word of God, but according to the views or decisions of the founders or governing councils of their respective churches. There is thus a remarkable similarity in all these conditions.

In early times there were many people attracted by the preaching of the simple and inspiring truths of the gospel. Some of these, however, permitting themselves to be influenced by the envious opposition of their religious leaders, and the fear of an adverse public opinion, turned away from the truth and rejected it. The same results follow the preaching of the gospel by the elders of Israel in these days. The authorized proclamation of the word of the Lord has in all ages called forth the opposition of those who were interested in the perpetuation of the conditions already existing. During the personal ministry of Christ, even when He was performing His greatest works of love and mercy, the chief priests and Pharisees looked on enviously at the superior power and wisdom thus manifested. Their words and actions, as

recorded in the New Testament, show that the great question with them was not whether Jesus was truly the Son of God, but as to how His work and teachings were going to affect them. The records show very clearly that such was the main ground of all their opposition. "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." (John 11: 47, 48.)

On other occasions, as when Stephen and the apostles addressed the people, we find the same influences at work. We read: "And Stephen, full of faith and power, did great wonders and miracles among the people. * * * And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God." (Acts 6: 8, 10, 11.) The clearest reasoning and the strongest scriptural proofs counted for nothing with the chief priests and the Pharisees, when their interests and prestige were endangered. Even though accompanied by manifestations of Divine power and inspiration, they failed to make a favorable impression upon those interested opponents of the truth, but rather embittered them the more. It is the same in these days. There is scarcely one sectarian minister in a thousand who will consider or discuss in a spirit of fairness the principles of the gospel as taught by the Latter-day Saints. Even if they read our literature, the overwhelming volume of evidence in support of our teachings only rouses a spirit of bitterness and antagonism and a determination to resist them by a resort to any weapon that may be necessary. They see at once that their craft and interests are in danger, and these are dearer to them than truth and honor. Yet these self-same ministers will occasionally dilate in eloquent terms on the supreme folly and selfishness of their ancient prototypes in rejecting the Messiah and persecuting the apostles and saints of God.

The missionaries of the Church of Jesus Christ of Latter-day Saints are preaching the same gospel as did the apostles of early times and in the same way. Throughout the Acts of the Apostles we find the invariable method of presenting their message was the historic one. When Peter, Paul and Stephen addressed great and important assemblies, these authorized servants of God, inspired by the Holy Ghost, would trace the development of God's purposes in the earth. Citing ancient prophecies, they would point out their fulfillment, showing the relation of the present to the historic past, and making clear the unity and harmony of the whole. As inspired servants of God, they were familiar with God's plan of redemption for the world, and their teachings were consistent with each other and with all that God had spoken or revealed in former times. It is the same with the elders of Israel

in these days. They are preaching the gospel in many nations, yet their teachings are everywhere one and the same. Possessing the same authority as the apostles of old, and the same Divine Spirit; proclaiming the gospel of Christ as it has been revealed anew from the heavens in these days, their teachings are likewise consistent with each other and with the entire volume of God's revealed truth. Their arguments and teachings are thus irresistible, a fact that is as apparent to the sectarian ministers of to-day as those of the apostles were to the Judaistic priests of old.

The main offense of the Latter-day Saints is the same as that of the ancient prophets and apostles. The chief priests and Pharisees were grieved and angered at the declaration of the fact that they and their ancestors had departed from the ways of the Lord and were in darkness and transgression. The knowledge was unwelcome, but the servants of God were in duty bound to tell them the truth. The facts were clear and unanswerable, but the priests and people gave no consideration to them, and took counsel together as to how they could best remove or destroy those who dared to testify as to their transgressions. When the Latter-day Saints, by incontestable scriptural and historic proofs, establish the fact of the apostasy of modern Christendom from the true faith of the gospel, ministers and people alike manifest an entire disregard for the facts and proofs, but resent the message because it is humiliating and offensive to them.

Facts and conditions that are clearly parallel might be multiplied to a surprising extent. The absolute identity of every prinple that is being taught by the Latter-day Saints with those taught by the Primitive Church can be easily established. The great mystery is that so many modern Christians, familiar as they are with the Bible, and consequently knowing full well the fatal mistake made by the Jews of old, who like themselves gloried in the possession of the holy scriptures, can be so blind as to reject the same glorious gospel, thereby preferring darkness to the light of truth.

H. I.

RELIGIOUS LIBERTY.

THE anti-"Mormon" demonstrations in England, Sweden and Norway remind one of the fact that the cause of religious liberty has been but slowly advanced in the world, and that its importance to civilization is as yet only imperfectly understood. In some parts of liberty-loving England mobs have recently resorted to acts of violence and destroyed property, in a fit of unprovoked rage against our Church. In Sweden, the land of Gustavus Adolphus, who gave his life for the cause of religious liberty, elders of the Church have been expelled without cause and without due process of law. In Norway, a country in which political liberty

is valued higher than life itself, voices are being raised not only for the expulsion of our missionaries, but for a law making it a crime to worship God Almighty in accordance with the gospel, as revealed in our day and age. These are evidences of how imperfect the education of mankind has been in the matter of religious liberty. They are proof of the great need there is to-day of proclaiming the eleventh Article of our faith: "We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may."

Let us hastily glance at the history of religious liberty.

When Christianity was proclaimed throughout the Roman empire it encountered the stern fact that only licensed religions were tolerated and that to change from one creed to another was not permitted. Under such laws and customs Christians were at sundry times and places hunted down and slain by the thousands. But finally Constantine and Licinius issued an edict granting to all men "freedom to follow the religion which they choose." This was a new departure in Roman policy. By it a new chapter in the history of human liberty was opened up.

But, alas! The principle enunciated by the pagan emperor—for he was not yet a professed convert—was trampled under foot by the very church it was intended to benefit. Christian Rome became a persecutor ten-fold more fierce and unmerciful than pagan Rome. Pleas for freedom were often made from time to time by the victims of persecution, but the dominant ecclesiastical authorities paid no heed, and as they controlled the civil authorities the mangled form of liberty was left by the wayside bleeding.

Luther made a strong plea for religious freedom, but when his chance came to show tolerance, he demanded of the princes that drastic measures be adopted against those who differed with him. "Spare not," was his counsel. Calvin was singularly intolerant. He believed it was the duty of ecclesiastical officials to detect and denounce heretics and open sinners, and of Christian magistrates to punish them. He regarded a heretic as an individual spreading infection, and the magistrate as a health officer. And Melancthon, Bullinger and Knox agreed with him. These views influenced English and American Puritans, Scotch Presbyterians, and Reformed and Lutheran churches for many centuries, and they reappear again and again in Christian communities in spite of twentieth century enlightenment.

Here in America Roger Williams was banished from Massachussetts and proclaimed religious liberty in Rhode Island. Puritans were driven from Virginia and found a refuge in Maryland. Finally liberty was established in Virginia, through the influence of the Baptists aided by Jefferson, Madison and others. And when the Constitution was written a clause guaranteeing noninterference by the United States in religious matters was inserted.

And so all restrictions were removed in Connecticut and Massachussetts, and this successful experiment had, in time, its influence throughout the world. Napoleon put Romanism, Lutheranism and Calvinism on an equal plain throughout his empire.

A tremendous effort was made by the Catholics to have the laws against heretics enforced, in the desolating, cruel Thirty Years' war, but thanks to the heroic struggle of Gustavus Adolphus and his generals, the peace of Westphalia, October 24th, 1648, was concluded on the basis of the right of the heretics to worship in accordance with their faith.

The attitude of the Catholic church to-day on the question of religious liberty is not changed from what it was before the Reformation, whatever change time may have wrought in individual opinion. This is a point of great importance. Mr. Friedberg, in the *Schaff-Herzig Encyclopedia*, remarks on this point:

"Nevertheless, this church does condemn those who, for the promotion of great good or the avoidance of grave scandal, tolerate the existence of various cults in the state. At the same time she insists that no one may be forced to accept the faith against his will, although this is construed as applying to non-Christians, and not to baptised Protestants, the latter being regarded as heretics, and hence subject to compulsory conversion by the secular arm. Leo XIII., while maintaining this position, declared that a state tolerating heretics should not be incontinently condemned, but should be temporized with as circumstances should demand. The official Roman Catholic rejection of the principles of toleration accordingly remains unchanged in essence, and it is, therefore, her endeavor and hope that the state may some time be convinced of the justness of her attitude, and again adopt the policy of non-toleration."

Persecution of "heretics," as far as it has any basis in principle, rests on the false assumption that it is the business of the Christian state to maintain the religion which has been accepted as orthodox and to defend it from attacks. The presumption is that the state needs the church for its influence on public morality, and that the state must foster and care for an institution necessary to its existence. The fallacy of this reasoning is apparent. The state does not need any particular church, and is therefore not under obligation to any one creed. It needs the influence of religion, and therefore it is bound to accord to every citizen the unrestricted freedom to believe, practice, and propagate any creed not inconsistent with moral precepts.

Religious freedom is based on the fact that each man and woman has a natural right to engage in pursuit of truth for himself, or herself, and to communicate to others whatever he, or she, may consider true. Truth can be found in no other way than by personal effort. Laws cannot impart religious truth, or any other variety, to a single human being. No one can by compulsion be

made a true convert to any church or creed. He may be made a hypocrite, but not a convert. Since law is impotent as a means of imparting truth it should be kept from interfering with the individual effort to find the Pearl of Great Price. It should leave all men free to worship how, where, and what they may.

This is part of the message the Latter-day Saints have been entrusted to deliver to the world. They have exemplified their sincerity in their belief in religious liberty, for they have never persecuted anyone for holding views different from theirs, and they have, on the contrary, opened their houses of worship for others, and contributed to the church buildings of others, and in every way possible set the world an example. We are entitled to proclaim the gospel of religious freedom, which the world to-day needs, and to demand obedience to it, in the name of Him who died in order to redeem the world from bigotry and intolerance and every other chain of slavery, and to establish a universal brotherhood, when "all people will walk every one in the name of his god," and yet "none shall make them afraid." (Micah 4: 4, 5.)—*Deseret News.*

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held in the Wigan branch (Liverpool conference) on Tuesday, July 23rd, 1912, at which one soul was added to the fold. Elder Hermon J. Wells officiated.

On Saturday, July 27th, 1912, in Newton Brook, Tiverton-on-Avon, Bath (Bristol conference), three souls were added to the fold of Christ by baptism, President J. E. Salisbury officiating.

On Sunday, July 28th, 1912, a baptismal service was held at the Turkish Baths, High Street, Birmingham, (Birmingham Conference) when five souls were added to the fold of Christ, President Albert T. Smith officiating. About seventy-five saints and friends witnessed the ceremony.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home July 26th, 1912, per s.s. *Corsican.* From Great Britain—William T. Patrick, Joseph Waite. From Scandinavia—Christian Mortensen. From the Netherlands—James M. Grant, John A. Leavitt, Thomas W. Brown. From Sweden—Joseph N. Larson, George H. Sorensen, Fred Anderson. With the company were twenty emigrants, in charge of Elders Christian Mortensen, William T. Patrick and Thomas W. Brown. Elders Alma J. Larkin and John H. Tillotson of the British mission have been honorably released and sailed for home August 1st, 1912, per s.s. *Celtic.*

Successful Socials.—On Wednesday, July 24th, 1912, a farewell social was given in Sheperd's Baths, York (Hull conference), in

honor of Sister Nellie Amour, who leaves for Iowa in the near future; also Elder William T. Patrick, who has been honorably released to return home, having acted as presiding elder over York branch for the past eight months. A very interesting time was spent by all present. Games were played, refreshments served and an interesting program rendered. Recitations by Elder C. A. Barlow were features of the program. Sister Amour was presented with a gold brooch and Elder Patrick with a gold signet ring and a pair of cuff links, by the members and friends of the branch, as a token of respect.

On Saturday, July 27th, 1912, about one hundred and thirty elders, saints and friends participated in a very successful and enjoyable social in honor of Elder Thomas W. Gardner, who has been honorably released to return home. It was held at the Latter-day Saints Rooms, Blackburn (Liverpool Conference). Elder Gardner received as tokens of love and esteem from the saints and friends a fine traveling rug and a beautiful carving set. All joined in wishing him a pleasant journey home.

District Meeting.—Two sessions of a successful district meeting were held at Thrift Hall, Pasture Street, Grimsby (Hull conference), July 28th, 1912. The afternoon session commenced at 2:30. President Bernard Parry, Secretary J. F. Oleson and the local elders were present. Elder J. F. Holyoak presided. The general and local authorities were presented and unanimously sustained. Elder James J. Giles was the first speaker. He spoke of the necessity of sustaining the authorities of the Church, and hoped that the saints would support them with their faith and prayers. President Parry spoke of the necessity of both faith and works. He said that belief alone was not sufficient to enable us to gain salvation, and urged all to go forth, striving to keep the commandments of God, that in the end we may gain salvation. Elder J. F. Holyoak said that the claims of the Latter-day Saints are that we have the gospel in its fulness, and if we live up to the same we will gain our reward in heaven. At the evening meeting Elder D. J. Murdock dwelt on the necessity of obedience to the principles of the gospel, and said that the apostasy of the churches was due to their departure from the principles laid down by our Savior. President Parry spoke of the healing of the sick through faith and related instances of the same. Elder J. F. Oleson spoke on the subject of love. He said we should love even our enemies and strive to do good to those who hate and persecute us.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIV.—PAUL'S SECOND MISSIONARY JOURNEY—CONTINUED —The missionaries at Philippi.

Text: Acts 16:12. Lesson Setting: Time, place, etc.

I. The Conversion of Lydia.

1. The prayer meeting.
2. The first converts in Europe. (a) Women.
3. Lydia. (a) Who she was. (b) Her conversion. (c) Her baptism. (d) Her modesty.

II. An Evil Spirit Rebuked.

1. The damsel. (a) Her occupation. (b) Her testimony.
2. The rebuke. (a) Effect.
3. The arrest.
4. The punishment.
5. The imprisonment.

(Note the spirit of the bleeding and imprisoned apostles.)

III. The Conversion of the Jailor. [Faith, Repentance, Baptism.]

1. The earthquake.
2. The jailor's fear.
3. "What must I do to be saved?"
4. The answer.

RAINBOWS.

The clouds came up on a summer day,
And covered a clear blue sky:
They hid the face of the sun away,
While the sudden storm swept by;
And the stricken flowers, when the fierce wind blew,
Bent low to the tempest's power;
But they smiled, in spite of their tears of dew,
In the rainbow, after the shower.

The clouds come up when our life is bright,
And cover the sun away,
And the heart grows chill in the sudden night,
And longs for the vanished day.
But the clouds pass by with the summer rain,
And then, like a storm-tossed flower,
The heart looks up, and is glad again
In the rainbow, after the shower.

—May Hayden.

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